Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

THE LATE REV. DR. PARR

By the politeness of a friend we have been favoured with a copy of Billinge's Liverpool Advertiser of March 22d, which contains [from the Birmingham Chronicle] the following interesting account of the celebrated Dr PARR, lately deceased.

The Rev. Dr Samuel Parr, whose death we noticed last week, was born at Harrow; his father was a surgeon in that place, and his paternal grandfather was rector of Hinckley, in Leicestershire. He was at the head of Harrow school in his fourteenth year, and on the death of the Rev Dr Sumner, who strongly recommended him as his successor, he was not appointed to the head mastership, on account of his youthful age. At Harrow was founded his friendship with the celebrated Sir William Jones, and the Right Rev. Dr Rennet, late Bishop of Cloyne; and almost all the boys in the upper part of this school accompanied him when he removed to establish himself as a teacher at Stanmore, in Middlesex. He was successively master of the grammar schools of Colchester and Norwich; and in 1780 received his first ecclesiastical preferment, the rectory of Asterby, in the diocese of Lincoln. In the year 1785, the exchange of Asterby for the perpetual curacy of Hatton, brought him into Warwickshire, where he continued to reside till the day of his death. The Rev Dr Parr was twice married—first to Jane, of the ancient house of Mauleverer, in Yorkshire, and afterwards to Mary, sister of Mr Charles Eyre, of the city of Coventry, and of the late Rev. James Eyre, of Solihull, in the county of Warwick. By his first wife he had several children, all of whom died in their infancy, except Sarah and Catharine. Of these daughters both of whom he survived, the former was married to John Whynne, Esq. of Garthmelio, in Denbighshire, and left two daughters now living, Caroline and Augusta, the eldest of whom is the wife of the Rev. John Lynes, rector of Elmley Lovet, in Worcestershire.—In addition to the small benefice before mentioned, Dr Parr held the living of Graffand, in Huntingdonshire, to which he was presented by Sir Francis Burdett, through the kindness and interest of the present Earl of Dartmouth's grandfather; he also obtained from Bishop Lowth a prebend of St. Paul's Cathedral, which, though for many years of little value to him, was happily the means of securing him, to an ample degree, *otium cum dignitate*, in the decline of his life. He was thus indebted for all his preferment to the affection of private friends; for though he was animated by an ardent but liberal and enlightened attachment to our civil and ecclesiastical constitution, though he was distinguished by unparalleled learning, by gigantic strength of intellect, by the most unblemished morals, and by profound unaffected piety, he was never patronized by the government of his country. This is a circumstance which many will perhaps consider explained by his own words, in his admirable works on the character of Mr Fox, in which he truly states of himself, that "from his youth upwards, he never deserted a private friend or violated a public principle; that he was the slave of no patron, and the drudge of no party; that he formed his political opinions without the smallest regard, and acted upon them with an utter disregard to personal emoluments and professional honours."—He further adds (what his friends must rejoice at,) "that although for many and the best years of his life, he endured very irksome toil, and suffered very galling need, he eventually united a competent fortune with an independent spirit, and that looking back to this life, and onward to another, he possessed that inward peace of mind which the world can neither give nor take away." Nor will this be wondered at by those who know that his long residence at Hatton was spent by him in diligently performing all the duties of a Parish Priest, in assisting, advising, and befriending the poor, in the exercise of a generous hospitality, in encouraging and patronizing merit, in communicating knowledge whenever required, from his own inexhaustible stores, in contributing, by a most extensive correspondence, to the general illumination of the literary world, in manifesting by his words and deeds that he cultivated a spirit of unbounded philanthropy as the practical essence of our holy religion, and in endeavours to promote for the Pulpit and the Press, whatever was most conducive to the public and private welfare of mankind.—It need not be added that such a man was venerated for his wisdom, and beloved for his goodness, by all who had the happiness of knowing him. He accordingly died as a righteous man ought to die, in peace and charity with all men, and in a firm reliance on the precious promises of the Gospel.

Funeral of Dr Parr at Hatton, on Monday, March 14. Dr Parr, with that greatness of mind which can anticipate calmly and cheerfully the last awful change of mortal man, gave, previously to his illness, minute directions respecting his funeral. They were characteristic of many of the amiable features of his character, indicating his affection to his surviving friends and neighbours, and the joyful hope in God, which accompanied his meditations on the prospect of death. These directions were dutifully observed by his executors. His remains were attended on foot by nearly forty gentlemen in mourning, consisting of the clergy of the surrounding parishes, and of some of the principal inhabitants of his own parish, of the medical men who attended him during his illness, of his own and Mrs Parr's relations, and of some of his more intimate friends, together with a considerable number of individuals, chiefly dissenters from the Church of England, who, though uninvited, were desirous of testifying their sense of his great public worth, and especially of the enlarged Christian benevolence and enlightened piety, which he always manifested by extending his kind feelings and generous countenance to persons of every religious denomination, and by showing himself to be superior, as he taught them to be superior, to the narrow bigotry of sectarian prejudice. The whole of his parishioners, and probably many from the adjoining country, formed a rustic assemblage, whose decent, but varied and even gay attire produced a pleasing contrast with the sombre character of the procession, and at the same time reminded the spectator of the holy, useful, and affectionate labours, which had occupied half the life of this aged pastor of the mourning flock. Immediately as the procession began to move, the bell ceased to toll, and successive peals of soft and cheerful melody were heard from the grey tower. In these sounds, for which he himself made provision, Dr Parr, in his life, always took delight; and on this occasion they were no doubt designed by him to produce the same happy frame of mind with which his hearers had been accustomed to enter the house of prayer, and to tell them that to the Christian death is no cause of grief, but the appointed and desired exchange of earthly for celestial blessings. A pause for reflection was afforded at two or three places, which he had specified, probably with the kind intention of relieving the bodily fatigue of those who carried his remains. The church, which his own bounty enlarged, decorated, and in a great measure rebuilt, was darkened so as to resemble a capacious vault, a few rays only escaping through the painted windows, the admission of which, though accidental, had a beautiful effect. As the eye gradually adapted itself to the funeral light of the numerous wax tapers, the marble monuments, which enrich the walls, became conspicuous.

Agreeably to his express direction, the burial service was read by the Rev. Rann Kennedy, Minister of St. Paul's Chapel, in Birmingham, and we may truly say it was read in the most solemn, feeling and impressive manner. The rustic choir of singers, in performing at intervals some simple pieces of music, were accompanied by a small sweet-toned organ, placed in the church by Dr Parr. Agreeably to the custom at "funeral obsequies" in former times, a sermon was preached by the Rev. Dr Butler, Vicar of Kenilworth, and Head Master of Shrewsbury School. This was introduced after the reading of the lesson. It was a masterly and eloquent delineation of the character of the great scholar and generous friend, whose coffin was before him. The preacher began by apologizing for the appearance of presumption in undertaking so arduous a task, but stated as his reason for engaging in it the earnest entreaty, and "express command" of his revered friend. He omitted not to notice the defects of the character which he was about to describe, and thus rendered more valid the splendid eulogy which followed. He spoke in terms adapted to the occasion, of the gigantic intellect of the deceased; of his retentive memory, his exuberant imagination, and his profound and sagacious judgment; of the vast extent and variety of his erudition; his SUPREMACY as a classical scholar; the ease with which he appropriated to himself the learned stores of ancient and of modern times; his intimate acquaintance with the writings of the Greek Philosophers, especially those of the Academic and Peripatetic Schools, and with all the metaphysical philosophy of modern ages; his minute knowledge of English history, more especially of the history of the Established Church, of its liturgy, its doctrines, and its articles, of the great men who first framed and defended its constitution, of its voluminous and masculine authors, who adorned the 17th century, and of the controversies which it has sustained with the various bodies of dissenters. After speaking of him as a scholar and divine, the learned preacher dwelt upon the great moral qualities of the deceased; his ardent love of liberty, and his hatred of oppression; his resolute independence and invincible integrity; the warmth of his friendship, which through five-and-twenty years the speaker had himself experienced; and his affectionate and unremitting kindness, manifested during forty years, to those of his parishioners and neighbors, who were now assembled at his grave. Due praise was also bestowed upon his bountiful zeal for the improvement of the edifice, which was at last to be still further consecrated by becoming the depository of his mortal frame; upon his important assistance, often rendered without any expectation of acknowledgement, to the labours of literary men; and upon his pecuniary munificence, continually bestowed upon persons of all descriptions, who needed it, but especially upon young men of merit in aid of their professional studies. The enumeration of these and other excellencies was summed up by a brief description of that piety to the Supreme Being, unostentatious, but fervent, profound, and habitual, by which they were controlled, animated, and exalted.—The discourse was prefaced and concluded by the portion of scripture, which Dr Parr directed to be inscribed upon his monument, and by which he will continue to address his former hearers, "*What doth the Lord thy God, require of thee, but to do justice, to love mercy, and to walk humbly with thy God?*" At length his honoured remains were deposited in the chancel of the church; and whilst the peal of bells was again heard, the numerous congregation, which had witnessed the solemnity, departed to their homes with no expectation of beholding a second time a man so highly and nobly endowed.

DEFINITIONS.

[*By Dr John Jebb.*]

The Christian is one who believes that Jesus of Nazareth was the Messiah promised of God, and considers the doctrines, which he was divinely commissioned to teach, as the rule of life, and the sole foundation of his future hopes and fears. He endeavours in every part of his demeanors, to imitate the spotless example of his master. He loves his maker, and loves also man, whom he is taught to consider as created in his makers likeness.

The Protestant, is a *man* who looks for his religion in the scriptures only, using his own reason and his own judgment in the interpretation of them (and he disclaims all human authority in controversies of faith:) but his chief characteristic is a mild, forbearing, tolerating spirit which rises into zeal when the sacred rights of humanity are invaded under a pretence of orthodoxy.

RESTORATION OF ISRAEL.

FROM THE U. S. GAZETTE.

Mountains of Israel! rear on high
Your summits crowned with verdure new,
And spread your branches to the sky,
Refulgent with celestial dew,
O'er Jordan's stream of gentle flow;
And Judah's peaceful vallies smile,
And far reflect the lovely glow
Where ocean's waves incessant toil.

See where the scattered tribes return;
There slavery is burst at length,
And purer flames to Jesus burn,
And Zion girds on her new strength;
New cities bloom along the plain,
New temples to Jehovah rise,
The kindling voice of praise again
Pours its sweet anthems to the skies,

The fruitful fields again are blest,
And yellow harvests smile around;
Sweet scenes of heavenly joy and rest,
Where peace and innocence are found!
The bloody sacrifice no more
Shall smoke upon the altars high,—
But ardent hearts, from hill to shore
Send grateful incense to the sky!

The jubilee of man is near,
When earth, as heaven, shall own His reign!
He comes, to wipe the mourner's tear,
And cleanse the heart from sin and pain.
Praise him, ye tribes of Israel! praise
That King that ransomed you from wo;
Nations! the hymn of triumph raise,
And bid the song of rapture flow!

SIR WILLIAM JONES'S ACCOUNT OF THE OLD RELIGIONS OF THE EAST.

"The primeval religion of Iran, if we rely on the authorities adduced by Mohsani Fani, was that, which Newton calls the oldest, (and it may justly be called the noblest) of all religions;—a firm belief that one supreme God made the world by his power, and continually governed it by his providence; a pious fear, love, and adoration of Him; a due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation." Works, I. p. 87.

"From all the properties of man and of nature, from all the various branches of science, from all the deductions of human reason, the general corollary admitted by Hindoos, Arabs, and Tartars, by Persians, and by Chinese, is the supremacy of an all-creating and all-preserving spirit, infinitely wise, good, and powerful, but infinitely removed from the comprehension of his most exalted creatures; nor are there in any language (the ancient Hebrew always excepted,) more pious and sublime addresses to the Being of beings, more splendid enumerations of his attributes, or more beautiful descriptions of his visible works, than in Arabic, Persian, and Sanscrit; especially in the Koran, the introductions to the poems of Sadi, Nizami, and Firdausi, the four Vedas, and various parts of the Puranas."—Works, I. p. 173.

"Of the religious opinions entertained by Confucius and his followers, we may glean a general notion, from their works, translated by Couplet. They professed a firm belief in the Supreme God, and gave a demonstration of his being, and of his providence, from the exquisite beauty and perfection of the heavenly bodies, and the wonderful order of nature in the whole fabric of the visible world. From this belief they deduced a system of ethics, which the philosopher sums up in a few words at the close of the LUNYU. 'He,' says Confucius, 'who shall be fully persuaded that the Lord of Heaven governs the Universe, who shall, in all things, choose moderation, who shall perfectly know his own species, and so act among them, that his life and manners may conform to his knowledge of God and man, may be truly said to discharge all the duties of a sage, and to be far exalted above the common herd of the human race." Works, I. p. 106.

"Our divine religion has no need of such aids, as many are willing to give it, by asserting that the wisest men of this world were ignorant of the two great maxims, that we must act in respect of others, as we would wish them to act in respect of ourselves; and that instead of returning evil for evil, we should confer benefits even on those who injure us; but the first rule is implied in a speech of Lysias, and expressed in distinct phrases by Thales and Pittacus; and I have seen it word for word in the original of Confucius, which I carefully compared with the Latin translation. It has been usual with zealous men, to ridicule and abuse all those, who dare on this point, to quote the Chinese philosopher; but, instead of supporting their cause, they would shake it—if it could be shaken—by their uncandid asperity; for they ought to remember that one great end of revelation, as it is most expressly declared, was not to instruct the wise and few, but the many and unenlightened."—Works, I. p. 167.

DR GAY OF HINGHAM.

At the request of an aged and venerable correspondent, we insert below, an article which first appeared in the Rockingham Gazette, and was afterwards published in the New-England Palladium.

The following paper was sent to a gentleman in this vicinity about thirty years ago. The name of he writer was never known to him.

Some lines upon the death of the Rev. Ebenezer Gay, who died March 18, 1787, in the 91st year of his age, and the 69th year of his ministry, in the first parish Church in Hingham; a Town situated about 20 miles south of the east from Boston, where he lived desired, and died lamented. He was the Father of the Clergy in New England; he ever preserved a great and unblemished character. His light could not be confined, but was as apparent as a City upon a Hill, and might be seen far and wide, like those lofty spires that salute the skies. The present generation should say, my father, my father, the chariots of Israel and the horsemen thereof, as they will see him here no more.

He is now called off from his labours, to receive the rewards of a good and faithful servant; yes, the rewards of a prophet, who had faithfully improved the remarkable talents, with which he had been blest; which entitled him to the character of an Angel of the Churches; to shine in unfaded lustre, with distinguished brightness in eternal day, in company with two of his dearest friends—the Rev. and most amiable John Hancock, of Braintree, the father of the present Governor of the Massachusetts, and that bright star, the Rev. John Taylor, the New England Addison, formerly of Milton. The right hand of fellowship given by this last mentioned great divine, to the Rev. Samuel Briant of Braintree and to his Church, was universally thought by the hearers, not to have been equalled by any. And in the next right hand that was given in that vicinity, at the ordination of the Rev. Jedediah Adams, of Stoughton, the Rev. Gentleman who performed the service, made this exclamation—What shall be done by the man who cometh after the King? And this was at the time when Kings were in repute, especially the king of Judah.

The sermon which he, Mr. Gay, delivered on the day he was 85 years old, had two impressions in England, and is greatly admired. To what advantage did the prophet Zechariah's horses appear when this eminent divine took the management of them? A warm contention arose in the Convention of Ministers with respect to the choice of a clerk—upon which he interposed in this manner. Gentlemen—I did not vote for any body: I had thoughts of voting for some one, but I was under a difficulty about his name; but I can tell you who it was—I had thoughts of voting for the Town Clerk of Ephesus.

From a volume of Sermons by the late Rev. Dr Osgood of Medford Mass.

"Considering that we have all sinned, and must perish, unless saved by the mere grace of God, is not our presumption wonderful in pretending that his grace must be limited to those who chance to see with our eyes, and comply with his revealed conditions as explained by us? What are we, guilty worms of the dust, that we should dare thus to interpose our judgment between God and our fellow christians? By adopting such sentiments, we are naturally led to conclude, that we ourselves are certainly in the narrow way of salvation, while all who differ from us on points which we deem essential, are as certainly in the way to perdition; and though we may pretend compassion for their souls, yet the thought will be always uppermost in our minds, that we are the reconciled friends of God, while they continue hostile towards him; we, his adopted children, while they remain the children of the wicked one, from whom it becomes us to stand aloof and be separate—our tender consciences holding us back from all christian friendship and fellowship with them.

"Believe it, my friends, this is the true sectarian spirit, which has, by turns, marked the character of catholics and protestants of almost every description, but it is not the spirit of Christ, nor of the gospel of Christ. Its pride and bigotry show it to be most opposite to that gospel humility and charity which form the christian temper,—a temper that 'vaunteth not itself, is not puffed up, seeketh not her own, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things.' If we can believe the apostle, these are the genuine fruits of the Spirit.—The sectarian spirit against which I am speaking, originated the whole mass of church establishments, hierarchies, canons, creeds, confessions,—all mere human inventions, wood, hay and stubble: nay, worse, so many vile shackles wickedly imposed upon the understandings and consciences of men. The consequences have been, the divisions and animosities by which the church of Christ has been torn and rent asunder, through each succeeding age down to the present times.

"'To extend or deny our charity to others, according as they admit or reject our construction of the Scriptures, is no mark that we are impartial inquirers after truth. Christians may have respectful sentiments of each other, and have fellowship with one another, as having obtained like precious faith; they may love as brethren, and unite their endeavours for the advancement of the cause of their common Lord; they may be agreed in the vital parts of religion consistently with great variety of opinions in regard to the form, and in the explication of some doctrinal points.' In a word, all and every one among all the different sects and denominations throughout Christendom, who acknowledge Christ the head, and appear to reverence his authority, and to be under the influence of his spirit, are undoubtedly to be considered and treated as his members, and as belonging to his mystical body. Among these there should be the constant exercise of mutual love and sympathy—as being members of one body."

An eminent British writer observes—"I have never in the whole course of my life, offered praise to a man when living, or flung incense on his tomb, from the unqualified consideration of his rank, of his connexions, or of his wealth; but to genius, to learning and to virtue, in what station soever united, I have always paid, and I hope I shall alway pay my most deliberate homage." The example is excellent—the boast founded in just sentimet.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, APRIL 30.

In the Boston Recorder & Telegraph of April 16th some remarks are made on a communication which appeared in the Christian Register the week preceeding. In the course of these remarks the writer has occasion to state the trinitarian principle against which Unitarians object on the ground of common sense. The doctrine he says is this, "*that there are three persons, or distinctions in one God.*" What these distinctions are," he continues, "We do not pretend to explain; and doubtless could not even if we knew. For what language or what simile drawn from created objects, can illustrate the intimate nature of the uncreated and unsearchable God!"

It will be perceived, that the doctrine which we are required to believe, is, that there are *three distinctions in one God.* What these distinctions are the writer does not pretend to explain, and supposes he could not explain if he knew. In other words, (for we can make nothing more or less of it,) he does not pretend to know what he means by the word distinctions, nor could he tell what he means if he did know. And yet, is it not for want of a belief in this indefinable and unnamable something, called, for want of a name, a *distinction*, that the poor unitarians are unceremoniously cast out of the fellowship of the faithful, and shaken over the flaming lake, till they shall come and humbly acknowledge that they believe—whether they understand or not,—that they believe—every thing—any thing.—Yes, we are to believe, or to be eternally damned for not believing *something* about "the intimate nature of the uncreated and unsearchable God," which no human language or created objects "can illustrate." Again,—

"It is the *fact* only, of God's existence in three persons or distinctions, with which mortals have any thing to do; and for the *knowledge* of this fact, they are indebted exclusively to revelation. Reason is struck dumb at the contemplation;—unable to decide, either that such is the mode of the Divine existence, or that it is not."

Here this doctrine of distinctions, &c. is spoken of as *fact*, and as a subject of *knowledge*. Now if it be a subject of knowledge, it is something which the mind can grasp, something of which we have a definite and fixed notion. The question with us, however, is whether it be a fact. But we are told that it is taught by *revelation*, to whose voice we must implicitly yield. Yes, to the *clear and known voice* of revelation we must implicitly yield, though it teach something which we do not comprehend, or which may seem inconsistent and contradictory. Not that we must believe, or pretend to believe, what we do not understand, or what is inconsistent and contradictory; but only that we must believe that the passages which seem to teach it, do, if they are *very* revelation, teach something which is *true* and *important*;—though, not understanding it, we are freed from any obligation to *believe* any thing else about it.

It is insisted however, that it is *fact*, and that we are to believe it, "though reason be struck dumb at the contemplation;" that is, we are to believe this *something*, though it be undefined, and though it be, as far as we understand it, a most palpable contradiction of every thing disclosed to us, either by Providence or revelation, or in the Divine works. Now it seems to us, as we think it must to every unbiased mind, that nothing, not even the most violent necessity, the most desperate extremity of circumstances can oblige us to yield up, or even bear us innocent in yielding up the plain dictates of our reason, which we know to be the gift of God, to the guidance and authority of any other rule, till the authority and claims of such rule shall have been first tested by that reason which is our only previous guide, and for a disregard to whose authority, we are guilty of offering known and open disrespect and direct insult to the Supreme Mind. And what, we inquire, is the invincible necessity of this case, and whence is the stern authority derived, by which we are called to prostrate our reason and do violence to common sense.? Has the Almighty appeared, as he once did on mount Sinai, with dreadful tokens of his majesty and power, and declared, that in his ONE nature there are three persons or distinctions, and denounced eternal damnation on those who do not believe the declaration. Certainly nothing short of this, (addressed, too, to our own senses, with certain evidence of authenticity, and not received at second hand,) can be any apology for, nor, much more, can it *justify* that prostration of our reason, which the editor of the Recorder & Telegraph acknowledges the trinitarian belief to require. But no, it is not pretended that any thing like this has happened. Whence then, the question recurs, the invincible necessity of this violence to reason? Is it derived from the plain declarations of what is received as Scripture? No, not even so.—Will not the reader be surprised to learn, that it all rests, and that its advocate acknowledges it to rest on mere *inference*,—yes, and may we not say, on the mere inference of fallible men, from passages which admit, to say the least, not only an equally plausible interpretation, but one which it requires no prostration of reason to assent to, but which harmonizes with the natural import of the mass of the inspired volume?

The evidence that it is acknowledged to rest on mere *inference* is gathered from the following passage.

"We have already observed that Trinitarians in general do not pretend to specify or even to know, what signification ought to be given to the term "person or distinction." They find indeed from Scripture, that certain offices are performed by the Father, and others by the Son, and others by the Holy Spirit: but the light they thence derive, does not enable them to determine confidently the nature of these distinctions; much less to define them."

We perceive by this paragraph that because certain offices are mentioned as "performed by the Father, and others by the Son, and others by the Holy Spirit," it is inferred, (in conformity with the previously assumed principle that these are all one,) not that they are separate beings, but only *distinctions* (no matter what the word means) in the same Being. And we must receive this interpretation of inference, and believe this doctrine of "distinctions," (because it is a necessary part of the trinitarian system, and it will not hang together without it) though the advocates of the system "do not pretend to specify or even to know, what signification ought to be given to the term,"—that is, do not pretend to know what they mean or ought to mean by the term "person or distinction." And all this must be done and assented to, though this assent, so far as we know what we mean by the terms assented to, should require the entire prostration of our reason!

In any one inquire why men, who appear to be sane and consistent an all their secular proceedings, will, in relation to the most important of all concerns, their religious faith and practice, use terms which they acknowledge they do not and cannot pretend to attach any meaining to, we must refer them for a solution of this difficult question to those who use them.

But time and limits forbid our following this subject any farther at present. We close therefore by remarking, that we could bear very well with this system, either by letting it entirely alone, or by amusing ourselves with it as one of the curious vagaries of the human intellect, provided its advocates would be content with believing, or trying to believe it themselves;—if they would but let the rest of the world alone;—if they would not, on pain of incurriug the effects of their mighty wrath and displeasure, viz. the defaming tongue of the whole orthodox community, oblige us all, *nolens volens*, to swear to what we disbelieve, and to believe what we cannot understand.

We have lately been much gratified at noticing, in the English papers, the virtuous indignation expressed by the London populace at the late conduct of the actor *Kean*; especially at his indecent attempt to thrust himself on the public notice immediately after the exposure of his disgusting meanness and infamy. We considered it as evidence of a better state of moral feeling, and a greater purity of mind and sternness of principle, than we before supposed to exist amongst them.

We notice, however, with regret, by the late English papers, that this feeling is beginning to subside. From the following paragraph, in one of their papers, we should conclude that the indignation expressed was rather from disgust at his effrontery in appearing in public at the *time* he did, than from any serious feeling of the iniquity of his conduct.

"Mr Kean played at Brighton, *Richard III.* to a brilliant and crowded house, and was received with thunders of applause. He stood bowing to a peal, 10 minutes long, before he could begin his performance, and at the close he was greeted with a fresh storm of approbation, which shook the very foundation of the theatre. [It is understood *Kean* will visit his American friends in October or November next.]"

This paragraph speaks of his American friends.—We know not what American friends he may have, though we trust there is no family among us which has any claims to respectability, any self-respect, or any regard to decency, that will acknowledge his acquaintance. If he should have the effrontery to come among us,—if he should dare to insult our sense of decency by appearing in public, we doubt not that there is sufficient virtue in the community, sufficient purity of sentiment and sternness of principle to resent the outrage perseveringly and irreconcilably. No *lady* could appear in a theatre where Kean is an actor. It would fix at once a stamp upon her character which every woman who has any self-respect or purity of mind would shrink from as the touch of the destroyer. And how can a *gentleman* attend a place of amusement where he would blush to take his wife or his sister?

Perhaps we may be thought to owe an apology to our readers for polluting our pages with a name so infamous. But when we see a man who has done so much to corrupt the purity of domestic manners, shamelessly showing himself in public, and insensibly working his way again to public favour, and, through the admiration he excites by a particular species of talents, causing the public not only to forget the odiousness of his private character, but to lose insensibly that purity and delicacy of feeling and sentiment which is the chief safeguard of domestic virtue and peace, we cannot suppress the abhorrence and disgust we feel, or refrain from any justifiable means of awakening in the public mind a full sense of what it owes itself, when a man so truly infamous publicly proposes to come amongst them, to insult their sense of decency, and to put to the test the purity, sincerity, and sternness of their principles.

COLLEGES.

The following facts are gleaned from a pamphlet published during the late controversy in Connnecticut, on the subject of a charter for a new college at Hartford.

We are told, that, for many years past, between forty and fifty students from the state of New-York have received their education in Connecticut. It is thought that the liberality of the Legislature of New-York, toward the Colleges of that State, will soon furnish ample means for the education of its own population. The sum of $750,000 has been granted to the three colleges. Two new colleges have been lately incorporated; one under the patronage of the Methodists, and another under the patronage of Episcopalians.

The state of South Carolina has annually sent fifteen or twenty students to be educated in Connecticut. That state has lately expended $200,000 in improving the buildings of its University, and $12,000 are annually paid from the public Treasury for the support of instructors.

The endowments of the University of North Carolina, are said to exceed $400,000. The University has become so popular that a great many less students from that state, now resort to the Northern Colleges for education, than formerly.

Funds amounting to nearly half a million have been appropriated for colleges in Alabama. Measures are said to be in train for the establishment of a respectable Institution there.

The Central University of Virginia has lately gone into operation. Fifteen thousand dollars are annually placed by the State, at the disposal of the board of Trustees. The College of Hampden and Sidney, in Virginia, has also been of late received under favourable auspicies.

Columbian College at Washington, D. C. has lately gone into operation, and has about 120 students.

Dickinson College, in Pennsylvania, has been lately reorganized, and is said to be in a prosperous state.

Transylvania University, in Kentucky, has a large number of students. The whole number including the medical class and those who attend particular courses of lectures, as well as the under-graduates, amounts to upwards of three hundred and fifty.

Arrangements are also making for literary institutions at Greenville, Knoxville and Nashville.

Original Communications.

FOR THE CHRISTIAN REGISTER.

THE GOVERNMENT OF THE THOUGHTS.

Obvious as the truth is, that by an act of the will, we are unable to call up a particular thought, it is equally evident, that the mind is capable of exerting over its own operations an extensive power. The great majority of mankind, however, seldom make an effort to give an useful direction to their thoughts. They allow them to wander from one subject to another, as they happen to be suggested by the trifling objects or events that fall beneath their notice. If their attention is ever long at once, engaged by a single subject, it is generally of such a character, that their meditations are equally unprofitable. They are brooding, perhaps, over their misfortunes, repining at the lot which has fallen to them in the divison of the good things of the present world, when contrasted with that of their more fortunate neighbors; or, still worse, they are corroded by envy or malice, or fired by ambition which they are convinced must be forever impotent. More frequently however, their minds are engaged in the soothing, but hardly innocent employment of castle-building.

The minds of the majority even of those who read, particularly those who are devoted to the works of the imagination, are seldom very usefully employed. Some read to provide the means of display; others, because time hangs heavy on their hands; still more, perhaps, to furnish amusement to the imagination. Of the few who read from motives of curiosity, a small part only are anxious to learn the truth. Their curiosity is limited, as Bishop Butler has remarked, to the ascertaining of what has been said by celebrated men. However extensive the reading of such persons may be, it is all lost upon them. Their minds are like the sands of the desert, which drink up the showers bestowed on them from above with greater avidity than the most fertile soil; but there is no grateful return of nourishing fruit or of healing plants to minister to the necessity of man. We may even hazard the assertion, that few men are really so *idle* as the mere *helluo librorum*. He sits down to his books, and pleases himself with the idea of employment, when his indolence restrains him from action and useful exertions either of the body or of the mind. No work, therefore, which requires the labour of thought, or which demands the exertion of the nobler powers of the understanding, will long be patiently endured. Feeling little interest in the truth of the facts or of the opinions which address themselves to his attention, in the course of his reading, he passes them by without examination. Truth, indeed, can hardly gain access to his mind, but in the disguise of fiction. Though even then perhaps, the splendor of her garb will attract more of his attention than herself. Speak to such a one of the severe though covert satire of Cervantes or Fielding, of the magic power with which they lay open to our view the most secret recesses of the human heart, of the lessons of practical morality which their works so beautifully inculcate, and his looks of astonishment will convince you that those things made not the least impression on his mind.

There is another pretty numerous class of persons, who profess to have a high regard for truth, who are usually careful to understand what they read, but whose intellectual habits have little tendency to promote the true ends of reading. From habit or from indolence, from too little confidence in themselves, or too much deference to the authority of great names, they assent to the prevailing opinions, without bestowing on them a rigorous investigation. They examine the works of their favorite authors rather to furnish themselves with arguments to support their pre-conceived opinions, than to assertain whether they are consistent with truth. Of the careful, laborious and painful research, the anxieties, the doubts and fears, which so often attend the sincere and ardent enquiry after truth, they have never had experience. Ignorant that there may be causes for as great a diversity of opinions, on many subjects, as of persons who entertain them, they they look on all as deficient in honesty, who venture to dissent from the notions which they have adopted. Never wandering from the beaten tract *themselves*, they will not tolerate those who do. These are the persons, who, by reason of the hatred they bear to innovations. have, in every age, with such obstinate perseverance, opposed the enterprises of the great benefactors of mankind. Whenever a new opinion is advanced in morals, in politics, or in religion, never waiting to examine its character or its probability they vehemently sound the alarm, that the safety of the church or of the state is endangered. Even the system of Newton grounded as it is on the evidence of demonstration, was long obliged to struggle with the opposition of such men as these. Like the fabled robber of old, who adjusted the station of his unfortunate prisoners to the length of his bed, they aim at reducing the opinions of all to the standard of a single never changing, unchangeable creed. D.

The following extract of a letter from an aged correspondent alluded to on the first page, will undoubtedly be interesting to many of our readers.

Mr Reed....It was with great pleasure that I saw in the Palladium a short article on the character of Rev. Dr. Gay of Hingham. It would give pleasure to many of your readers, to see it in the Christian Register. The anecdote respecting the Town Clerk of Ephesus, I think, ought to be preserved with the circumstances which produced it. When Jonathan Mayhew D. D. was setled in Boston, he was viewed by the zealously orthodox as a heretic. Dr Gay, who was one of the first, if not the first who confessed and preached liberal sentiments, was the founder of what was then called the Hingham (now called the Bay) association, a body of men distinguished for their talents, learning, piety, and liberality. Mr. Gay was the firm friend of Dr Mayhew, and assisted in his ordination, though not one Boston Minister assisted. Such were the abilities and piety of Dr Mayhew that the prejudice against him began to wear away and many became his admirers. When the Convention of Ministers met in Boston, at Election (I cannot recollect the year,) Dr Mayhew was nominated for Scribe to the Convention. This awakened the zeal of the high orthodox party and a warm dispute ensued. Dr Gay took his pen and began to write. A gentleman who sat near, observed it and immediately rose and begged that the dispute might end, and that a Scribe might be chosen by written votes. Dr Gay rose and said I second that motion, and here (holding up his hand) is my vote for the Town Clerk of Ephesus. Thunderstruck, all was profound silence.—If I remember right, though I dare not be positive.—Dr Mayhew was chosen Scribe to the convention.

* * * * * * * * *

The idea that the principles of liberal Christianity, were first preached in Boston is totally erroneous. The Bay association and the Merimack association professed and preached these principles. I could name many whom I knew more than Fifty years ago, who were the most distinguished characters for piety, learning and integrity, who were stigmatized as Arminians. Many, and I believe all of them were Unitarians.

FOR THE CHRISTIAN REGISTER.

Mr Reed.....You are probably aware that it has of late become quite fashionable for orthodox clergymen to go into the peaceable parishes of clergymen of liberal principles, and scatter orthodox tracts and do what they can to excite in the minds of the people a jealousy of their minister. This, I find, has been particularly the case in some parts of Middlesex and Essex counties of late. This practice is certainly very trying to the christian forbearance of those pastors whose folds are thus invaded, and may well be expected to excite a feeling of indignation. I have lately got possession of a letter,—which I submit to your disposal,—written by a clergyman whose borders have been thus encroached upon.

Such proceedings, it seems to me, deserve to be exposed. They are too much overlooked, or winked at. There are a number of individuals who know very well the application of this, and ought to think themselves well used that their names are not publicly exposed.

—

TO THE REV. ———.

SIR—On a parochical visit lately I was informed that you had just left the house, and had forced on the family a trinitarian tract, and urged them much to purchase a number of them. It is presumed, Sir, that you are employed to sell and give away tracts in unitarian parishes with a view to stir up party divisions in parishes that are now in peace and harmony. Now I would ask Sir, if this practice, of one minister going into the parishes of others and scattering pamphlets tending to divide the people among themselves, and alienate them from their minister, is not low and base in itself, and utterly unbecoming the profession, and degrading to the high character of a christian minister. "Mark them that cause divisions."—Yes, Sir, you are marked, and have reason to consider it an act of christian lenity that your conduct, as well as that of many of your brethren, is not held up to the scorn of every lover of peace and good order, in the public papers. Were I disposed to retaliate,—could I condescend to the same unworthy art of scattering tracts in other parishes, and throwing out insinuations that I did not exchange with their ministers, are you not sensible with what ease a general desire might be raised among your people for reading unitarian tracts, and a general distrust and jealousy exerted in relation to their minister? Do you not presume that by practising on your own principles and example the unitarian clergy might in a short time render your people more divided than they now are, and your situation still more desperate than it is! But Sir, these are methods of promoting truth not expedient at this time, nor useful at any time. I am no less desirous to avoid such an example than I am to stand aloof from the principles which justify it, from that speculative, metaphysical, contradictory system which carries on its front so much evidence of its being "after the rudiments of this world, and not after Christ."

A proper conduct among ministers, and the preservation of a charitable and friendly intercourse is necessary to the influence and usefulness of the christian ministry. Nothing has wounded the cause of religion so much, or done so great an injury to the usefulness of the professed teachers of religion as the spirit of disunion that is allowed to exist among themselves, and which there is the best reason to believe has been principally generated and kept alive by the leaders of the orthodox party.

In relation to your labours among us, I beg you to be assured that I have followed close in your march through my parish, and trust that the tares you have scattered will be thoroughly eradicated.

I am your well-wisher and monitor.

Missionaries. The London Missionary Society has resolved on sending out to different parts of India, nine new missionaries, and two to Demerara, in South America.

FOR THE CHRISTIAN REGISTER.

We understand that the collection taken in the Rev. Mr Bigelow's church in Medford, on Wednesday last, in aid of the funds of the Middlesex Bible Society, at their annual meeting, amounted to $80 72.

It gives us pleasure also to state from undoubted authority that the voluntary contributions and subscriptions, raised in the same Congregational Society during the last six months for the benefit of various public Institutions, have amounted to $600 00. Of this sum 316 dollars were collected for the Bunker Hill Monument Association.

General Intelligence.

SPRING GUNS. A late petition in the British Parliament, on the subject of Spring Guns, excited considerable warmth of discussion, and it is pleasing to observe that a number of distinguished names were directly in favor of some alteration of the laws on this subject. Among other remarks it was stated that the gaols are crowded with prisoners, the victims of the game laws.

The London Courier states that a fight took place in Chamberwell parish on Sunday the 20th of February, and that the parish officers secured the principals and their seconds, who have all been convicted of disturbance of the peace, and imprisoned.

The Courier well observes, "if fights are fought in England, they must be fought in a parish, and if all parish officers will be directed by that spirit which animated these gentlemen, an effectual stop will be put to this debasing practice."

The Bishop of Exeter lately presented a petition from the Clergy of his diocess, in favor of the bill for the suppression of the Catholic Association. Among other remarks on this petition Earl DARNLEY said, "it was remarkable, that no petition had been presented to that House in favour of the bill, except such as come from the clergy, who should reflect, that there was more danger from withholding, than from granting the claims of the Catholics.

STARCH. A manufactory of starch from potatoes, has been established at Exeter, N. H. by Dr William Perry. This starch is said to be remarkably white and briliant. It is pronounced to be decidedly preferable, in the factories, to the foreign starch, on account of its purity, and of the equal manner in which it diffuses itself over the substances to which it is applied.

CAPTURE OF PIRATES. By accounts from *Key West*, we learn that 19 pirates have been taken, by Lieut. Com. Mc Keever, of the steam galliot Sea Gull. They have been sent to Havana for trial. Eight were killed in the contest, and a number escaped.

Gen. Lafayette arrived at the Indian Agency on the Chatahouchie river, March 29. The Indians paid him their respects in their own way, by yells, by drawing him in a sulkey, and by a *Ball Play*. He reached Fort Mitchel on the 31st.

A volume of Poems consisting of about one hundred pages, by Mr Brainard, editor of the Hartford Mirror, is just published. The editor of the New-York Daily Advertiser speaks in very complimentary terms of the productions of this author.

FANEUIL HALL MARKET.

The corner stone of the new Faneuil Hall Market was laid at eleven o'clock on Wednesday. The Mayor made a short address to the citizens. Copies of twenty-two different newspapers now printed in this city, and sundry other memorials were deposited under the stone, together with a plate bearing the following inscription:—

FANEUIL HALL MARKET,
ESTABLISHED BY THE CITY OF BOSTON.
This stone was laid April 27, Anno Domini MDCCCXXV.
In the forty-ninth year of American Independence, and in the third of the incorporation of the city.

JOSIAH QUINCY, MAYOR.

Daniel Baxter, George Odiorne, David W. Child, Joseph H. Dorr, *Aldermen.* Asher Benjamin, Enoch Patterson, Caleb Eddy, Stephen Hooper.

Members of the Common Council.
FRANCIS J. OLIVER, PRESIDENT.
[*Here follows a list of the Members.*]

BUILDING COMMITTEE.

Josiah Quincy, *Chairman*, David W. Child, Enoch Patterson, Asher Benjamin, Francis J. Oliver, Benjamin Russell, Charles P. Curtis, Thaddeus Page, Eliphalet Williams, Joseph Coolidge, William Wright.

ALEXANDER PARRIS, Principal Architect.
JOHN QUINCY ADAMS, President of the United States.
MARCUS MORTON, Lieutenant Governor and Commander in Chief of the Commonwealth of Massachusetts.
Memoranda. The population of the City estimated at 50,000.
That of the United States, 11,000,000.

UNIVERSITY OF VIRGINIA. The Boston Daily Advertiser, in a brief account of this University, has the following statement relative to some of the manual exercises of the students.

Workshops are also to be provided, at the expense of the University, where students who choose, may exercise themselves in the use of tools, and in mechanical labours. The shops may be let, rent free, to skilful and orderly mechanics, on condition that they will consent to the use of their tools by such students as will use the permission discreetly, and on the further condition that such mechanics may receive instruction gratis in the mechanical and philosophical principles of their arts, so far as they are taught in any of the schools.

The New York Legislature adjourned on the 21st after a session of an 108 days. They passed 326 acts in the course of the session, of which 3 were for the incorporation of Banks and 18 for the incorporation of insurance companies.—About 1000 bills were reported. About a million of dollars were appropriated to various objects of general or local improvement Among these appropriations are, $150,000 for a canal from Seneca lake to the Erie canal—160,000 for improving the navigation of Oswego river—80,000 for draining the Cayuga marshes—$49,000 for the feeder at Glen's falls—$12,500 for the survey of seventeen new canal routes. No choice was made of Senators in Congress. *B. D. Adv.*

We understand (says the Philadelphia Gazette,) that many persons were seriously injured in attempting to subscribe for the stock of the Southwark Bank, and that one man actually died on Tuesday night in consequence, as is believed, of over-exertion and bruises.

A. S. GREENE, Esq. has been elected Attorney-General of the State of Rhode-Island, against Mr UPDIKE, the State Caucus candidate, After Mr. G. was nominated he declined being a candidate.

The Court of Inquiry on the conduct of Com. PORTER at Porto Rico, we learn, will assemble in a few days. The officers to compose it are ordered on to Washington, and are on their way.

PORTLAND, April 25. Cutt's Island, in Saco, which has long been considered by many as the most eligible situation for an extensive Manufacturing Establishment of any in the United States, on account of the many peculiar advantages which it enjoys, was sold at public auction, on the 18th inst. and was struck off to a company in Boston, for the sum of 78,000 dollars. The same company have made extensive purchases in the vicinity amounting in all to about $120,000. Another company, we understand, have made purchases of very valuable Mill Privileges on the eastern bank of the river to the amount of 25,000 or 30,000 dollars. It is said that one of these companies alone contemplate expending immediately, in the erection of buildings and the purchase of machinery, a million and a half of dollars. Thus the town of Saco appears destined to become one of the first manufacturing places in New England, if not in the U. States. Real estate in some situations, has already risen three or four hundred per cent. *Argus.*

FIRES. A woolen factory was destroyed by fire in Jaffrey, on Sabbath morning the 17th inst. owned by Oliver Bagley, on which $3000 were insured by the Manufacturers' Insurance Company in Boston. On Monday night following, the blacksmith's shop and trip hammer works, with all their contents, owned by Capt. John Stone, were consumed. *Conc. Pat.*

A fire which threatened to be very destructive broke out in New-York on the 13th but was suppressed with the loss of only one building.

A shop was burnt in Merrimack street, Newburyport, on the 14th inst.

The store of W. H. Allen, of New Bedford took fire on the 13th but was extinguished with the loss of only roof.

NEW MINISTER FROM ENGLAND. The New York Albion states that Mr Charles Robert Vaughan is appointed Envoy Extraordinary, and Minister Plenipotentiary to this country, from Great Britain. The Boston Daily Advertiser says, "He is a young man, under forty years of age, of distinguished talents, a fine scholar, and of great moral worth.

Gen. Lafayette arrived at Montgomery, Alab. on the 3d inst. and left there on the evening of the 4th in the steam boat for Cahawba. It was expected he would reach Mobile on the 6th, and New-Orleans on the 9th or 10th, at which places splendid preparatons were making to receive him.

The Executive Council will meet in this city, on the 4th of May ensuing, agreeably to adjournment.

The Legislature of Illinois has passed a law laying a fine of $25 on every person who shall bring into that State a pack of playing cards, or any dice or billiard balls, or buy or use them—and $100 on every tavern keeper, &c. who shall permit them to be used in their houses.

We learn with pleasure that most of the Journeymen Carpenters have returned to their employments, and been well received. Some of the leaders, it is said, have *cleared out* and their places been supplied by workmen from the country, *Cent.*

IRON RIGGING.—The new ship Washington, which sailed from this port for Canton, on Thursday, has all her lower shrouds, all her topsail and her topgallant ties, topsail and topgallant sheets, bobstays, cables &c. of iron chains. *N. Y. pa.*

EPISCOPAL CLERGY. In Swords' Ecclesiastical Register for 1816 it is stated that the number of the Episcopal clergy in the different states amounted to 233. By a late statement it appears that the present number is 390.

LITERARY.

NEW ENGLAND BIOGRAPHY. Messrs. John Kelly and John Farmer, of Concord, N. H. are preparing for publication a work to be entitled "*The New England Biographical and Genealogical Dictionary*," comprising such information as can be obtained of persons residing, or having resided in either of the New England States, who have had a public education, or have been distinguished as statesmen, lawyers, divines, physicians, or who have figured in the military, judicial, civil, or literary history of New England.

A new work by the author of Redwood is in the press and will shortly be published. It is called "The Travellers" and is designed for young people. *N. Y. Courier.*

FROM ENGLAND.

The brig Two Friends which arrived at this port on Wednesday brings Liverpool papers to March 28th and those of London to the 26.

The Courier contains a copy of the bill, "to provide for the removal of the disqualifications under which his Majesty's Roman Catolic subjects labour." The bill had a first reading on March 23d and would go to a second reading on the 19th April.

The Courier contains also Mr Huskissons speech on the reduction of duties on imports.

Sir Walter Scott had declined the appointment to the Rectorship of St Andrews University.

We collect the following items.

LONDON, March 25. It was currently reported, both yesterday and today, that unpleasant accounts had been received from Russia, importing a serious disagreement between Mr Stratford Canning and the Russian Minister, Count Nesselrode, on the subject of the affairs of Greece. It was added, that Mr Canning had demanded his audience of leave.

We can state that there is not the slightest foundation for these reports. Mr Stratford Canning, will, of course return, when the objects of his ministry are accomplished; but, meanwhile, every thing is proceeding in the most amicable and pacific manner.

ST. PETERSBERG, *March* 5—In the year 1822, the births in the whole Russian Empire were 1,539,988—Deaths 977 253. 562,735 excess of births.—212 persons reached the ages of 115 to 140 years, one even 150,

The following articles are from Foreign Journals of earlier date.

The London Courier of March 15 has the following remarks on the election of Mr Adams to the Presidency.

"The election of Mr. Adams, is one upon which we feel inclined to congratulate the people of the U. States. He filled the office of Secretary of State, (generally considered the immediate stepping stone to the Presidential Chair,) and is the son of the former President Adams. He has represented his country at several European Courts, and among others, at our own. He is considered a man of high literary attainment, a character which some of his public papers, as Secretary of State, fully justify. Of his antagonist, General Jackson, (who really seems to have been the more popular of the two judging by the number of votes which each received in the different States,) we shall only say that his election would have given us much less satisfaction. We should have remembered the executions of Arbuthnot and Ambrister—the Hero, as he is called, of New Orleans—the fierce and turbulent soldier—but we should have looked in vain for any one action of his life that designated the Statesman. Such a man would have appeared to us better qualified to fight the battles of the Republic with the back-wood Indians, than to preside over its diplomatic relations."

The following further remarks on Mr Adams' election to the Presidency are from the Liverpool Advertiser of March 22.

The election of Mr Adams to fill the first office in the government of the United States is an event of so much importance both to the well-being of America and the interests of this country, that we cannot suffer it to pass without making some observations upon it. Though the talents of Mr Adams are respectable, and his character unimpeachable, it is not on these accounts that we consider his election a matter of congratulation, but because General Jackson, the rival candidate for this high office, had displayed so much violence and rashness in some parts of his former conduct as to render it unsafe to trust the destinies of a great people to his management. His successful opponent, Mr Adams, has not only great political experience, but he has temper and ability to enable him to turn it to the best account. The disappointed party express themselves in strong terms, and talk of aristocracy and undue influence, but their anger will soon pass away, and the United States will, for some years, have the benefit of the service of a respectable and enlightened man. The talents and habits of General Jackson seem rather to fit him for a partizan in a desultory warfare than to conduct the affairs of a rapidly increasing people, which have now become sufficiently extensive to require the aid of all that coolness and discrimination which experience can supply. The talents which fit a man to be a soldier, and those which qualify him for discharging important civil duties, are essentially different; and we think that the people of the United States have exercised a sound and mature judgment in rejecting services which could not have been accepted without compromising the most important interests of the State; and we trust that this important office will be discharged by Mr Adams with that temper, ability, and dignity, which will reflect credit on the judgement of those who elected him.

The following paragraph is from the Edinburgh Times.

AUTHOR OF WAVERLY.—At the annual dinner of the Celtic Society, Sir Walter Scott sustained the honours of the chair in the most fascinating manner. Among the latest of the toasts, was a health to the Author of Waverly, proposed by Mr Horner. "I cannot say," were the words of the distinguished Baronet's remark, "that I am particularly acquainted with the gentleman; but he is very strongly recommended to us; and if you please, I shall give the time to his honours." Right loudly were the honours rung; and thus Sir Walter Scott may be said to have conferred his public honours on the Author of Waverly.

A SHANTEE WAR.

A late English paper gives the following extract from a letter received from an officer of the British ship of war Maidstone. It is dated Serra Leone, February 3.

"I regret saying this place is dreadfully unhealthy; and at Cape Coast you cannot move without seeing either dead Ashantees unburried, or some of the Fantee people, who had died in the town, left only half burried. Not a man belonging to us is permitted to sleep out of the ship, or to go on shore, except on duty; the consequence is, we have not one man on the sick list with either dysentery, fever or any infectious disorder whatever. The Ashantee war is now completely at an end. They have returned to the capital with the remnant of a miserable army, suffering from dysentery, famine, small pox, and being dreadfully harrassed in their retreat by the Queen of Akim, and a very powerful chief, the head of the Bentookies.

SLAVE TRADE.

In the same letter quoted above we have the following account of the barbarous couduct of the Portuguese Slave Traders.

"The Maidstone has released on the coast near 2000 poor wretched blacks; one vessel, of 120 tons, had 336 men and boys, and 141 women and girls; the men's room was only 20 feet square, and 3 feet 2 inches high; the women had a place 9 feet aft. 18 feet forward, and 4 feet high; thus 326 men and boys were crammed into a space 20 feet square. When the ship was boarded, the women were on their knees crying for mercy; and 50 of the men in silence awaiting their final doom, (for so the Portugese traders had assured them); but when, by means of an interpreter, they were assured of protection of their lives, and of intended location in a spot where they would be free, the transition from despair to joy was overwhelming; they knelt down, they wept, they kissed the feet, the hands, and the dress of every by-stander; the scene was touching and overpowering."

ORDAINED.

At Springfield, Ms. on the 30th ult. Rev. JOSEPH HOUGH, to the pastoral care of the Baptist Church in that place. Sermon by Rev. Jonathan Going, of Worcester.

At West Boylston, Ms. April 13th, Rev. C. C. P. CROSBY, to the care of the Baptist Church in that place. Sermon by Rev. DANIEL SHARP, of Boston, from ii. Timothy, iv. 2.

MARRIAGES.

In Dover, Mr Bartholomew Perry, formerly of Portsmouth, to Miss Nancy P. Whitehouse.

In Portsmouth, on Sunday morning, Mr Wm. A. Gove to Miss Hannah Crockett,

At New York, Mr Thomas P. Heath, of Boston to Miss M. Bennett, of Connecticut.

In Barnstable, on Sunday evening, Mr Isaac G. Hedge to Miss Eliza Cobb, both of B.

On Thursday evening, the 21st inst. in Sandwich, by the Rev Mr Hunn, Wesotn R. Gales, Esq. of Raleigh, (N. C.) to Miss L. S. Freeman, daughter of the Hon Nathaniel Freeman, of the former place.

In Charlestown, on Thursday evening, by the Rev Mr Walker, Mr Thomas W. Hooper, to Miss Rebecca G. Johnson.

In Medford, by the Rev. Mr Bigelow, Mr George Abbott Lummus, of this city, to Miss Elizabeth Cutter.

DEATHS.

In Berlin, (Con.) on the 31st ult, REV. NEWTON SKINNER, in the 42d year of his age, and the 16th of his ministry. He preached on the preceeding sabbath, and was attacked on the same eveining with a violent disease which terminated his life on Thusday evening.

In Providence, R. I. Mrs. Sarah Bowen, wife of Dr William Bowen, in 78th year of her age.

In Newton, Mr Joseph D. Eustis, aged 23,

On Monday, Miss Eunis Ray, aged 82—Mr Jonathan Stone, of Watertown, aged 73.—Hiram Bosworth, jr. aged 2.

On Tuesday morning, Mrs Abigail, consort of Capt. James Cassell, aged 54.

At Baltimore, Mr William Penniman, merchant, formerly of this city, aged 44.

In New York, on Monday evening, Gen. Matthew Clarkson, aged 67. Gen. Clarkson acted as aid-de-camp to General Gates at the battle of Stillwater, in our revolutionary contest, in which he received a severe wound in the neck, while carrying the orders of his General to the officer commanding on the lift wing, which service he performed in the most gallant manner, by passing in front of the American line, while actually engaged with the enemy.

Mrs Mary Thomas, widow of the late Isaiah Thomas Jr. aged 56.

In Peckham, England, March 10, Mr Nahum Perkins, of Wells, State of Maine, aged 22. He was educating under the patronage of Ad. Coffin.

WEEKKY REPORT OF DEATHS IN BOSTON,
Ending April 21st; from the Health-Office Returns.

April 17. Child of Moses Whitney; Betsey Ripley, 34; Thomas Emmons, 44; Elizabeth Kilpatrick, 49; Edmund Cleary, 60; Abigail Whipple. 18th. C. J. Kendall, 3 mo; Catherine W. Nettson, 20; Louisiana Conant, 3 mo; George Bates Stetson, 3 1-2. 19th. Lois Perry, 5; Hannah Wilby, 43; 20th. Sarah Bradley, 15 mo; Huldah Gayetty, 47; Sarah Ann Cutler, 8 mo; Chester Isham, 27; Romain Emerson, 19 mo. 21st. John F. Pierce. 18 mo; Sarah Hale, 30; John Ashton, 54; William Pollard, 14 mo; Levi L. Whitcomb, 7 mo; Christiana Harlow, 17; James E. Thayer, 8 mo; —— Gardner; Hannah Russell; Michael Walsh, 61.

YOUNG LADIES SCHOOL.

THE public are respectfully informed that Miss BATHSHEBA WHITMAN will take charge of the FEMALE SCHOOL in East Bridgewater during the ensuing Season. The first term will commence on the 2d Monday in May. Tuition from 25 to 30 cts. per week—Board in the neighbourhood on reasonable terms—For admission to the School or information respecting it, apply to the Subscriber. S. L. MITCHELL.
East-Bridgewater, April 23d.

EDWARD ALLEN—THE PATIENT MAN.

A few copies of this admirable tract have been procurred by the Trustees of the Publishing Fund and are for sale at Monroe and Francis' Book Store No. 128 Washington Street. April 30

FAMILY RELIGION.

DODDRIDGE'S *Plain and Serious Address to the Master of a Family, on the important subject of Family Religion.*

This valuable little tract was written by Dr Doddrige, and presented to every family under his pastoral care, for the purpose of exciting attention to the duty of *Family Religion.* It is so plain, direct and forcible in its appeals, that it cannot fail to rouse the attention, of the indifferent; and it is at the same time, so affectionate and persuasive, as to give offence to none. To those acquainted with the character of Doddrige, his *practical* writings, at least need no other recommendation than his *name.* This little work contains nothing that would be exceptionable with any class of Christians; and it is believed that the friends of practical religion cannot do a greater service to the community than by promoting its circulation.

☞ For sale at this office. Price 6 cts. single, 60 cents per doz. April 30, 1825.

JUST published THE UNITED STATES LITERARY GAZETTE. April 15, 1825.

CONTENTS.

Reviews. Stanhope's Lectures on Greece. Prior's Life of Burke. The Album.

Miscellany. Robert Owen's New Views of Society.—Chapel in Whitehall Palace. No Hands.

Poetry. An April Day. Gen. Fraser—Slain at Saratoga. The Four Ages.

Critical Notices. Winer's Grammar of the New Testamant. Dr John Ware's Address, delivered before the Massachusetts Peace Society. Tales for Mothers. Smyth's Explaination of the Apocalypse.

Intelligence. President Monroe. Light produced by Crystallization. Motion of the Electric Fluid. Discovery of a Fossel Bat.

List of New Publications. List of works in Press.

ATHENEUM, No. 3—Vol. 3.

NEW SERIES.

PUBLIHED this day by JOHN COTTON, corner of Washington and Franklin-streets.

CONTENTS.

The Gipsy's Prophecy,
Confessions of a Contab—No. II.
Poetry. To ——; Lines by L. E. L.
Insurance and Assurance,
Reflections in the Pillory,
Letters from the Continent—No. II.
The Horseman's Song, from Korner,
The Italian Novelist. Messer Filiberto and Donna Zilia,
American Writers. Dabney—Davidge—Delaplaine—Dennie—Duma—Du Ponceau—Dwight, Timothy—Eastbourn—Evans, Estwick—Danish Traditions and Superstitions—The Erl-Maiden at Ebeltoft—Swend Trundsen's Sons—Sir Eske Brock—Signelil and Habor.
Varieties. To Read Inscriptions on Coins—Singular Eastern Custom—Solicitation—A Chinese Dinner—Imitation China Ink—&c.

NEW TRACT.

THE Trustees of the Publishing Fund have now in press. Edward or the Sunday Schollar, by Mary Hughes, author of Williams Return, &c. And will shortly be out and for sale by Munroe & Francis, and at this office and by other agents of the Society. April 30

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Monroe & Francis*, and the Booksellers generally, a small book of 34 pages, entitled *Robert Fowle.*

It was written by a parent for his son, and at the solicitation of some friends has been published. It is not enough to say of this book that it may be *safely* put into the hands of children; though this is more than can be said of most of the books they read. It is, as all children's books ought to be, entirely *christian* in its whole spirit and tendency.

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

WILLIAM BROOKS

TENDERS his thanks to the Parents and Guardians of the Children, who have been placed under his instruction the last year, and solicits a share of the public patronage. His School is open for the reception of Masters and Misses, No. 10 Portland-Street but will be removed as soon is he can find a more eligible situation.

He teaches Reading, Writing, Arithmetic, English Grammar; also the Analysis of sentences with rules for pointing the same; also Geography with the use of the Atlas and Globes, with a solution of problems; also History, Astronomy, Natural Philosophy, Rheterrick, Logic, &c.

He will employ an Instructress to teach Painting and Needle work in all its branches.

N. B. Terms reasonable, and made known at his school, No. 10, Portland-Street.
Boston, April 28, 1825. 3w

FEMALE CLASSICAL SEMINARY.

THE Summer term of this Institution will commence on Monday, May 2d. The Principal having enlarged and systematized his plan, has published it in a small pamphlet, which may be obtained by calling, or addressing a line to him at Worcester. A few more young ladies may obtain board in his family by an early application.

B. F. FARNSWORTH, *Principal.*
Worcester, April 4th 1825.

TO BOOK BINDERS AND PRINTERS.

TO LET, Commodious and Convenient Rooms fitted up for a Book Bindery.
ALSO, Rooms for a Printing Office.
Payment Received in Binding and Printing.
April 13th. CUMMINGS, HILLIARD, & Co.

FOR SALE.

FIFTY BALES of Fine Shirtings warranted to be sea island Cotton, manufactured at the Danvers Cotton Factory. Apply to RUFUS DAVENPORT, 63 *Broad-St.* or HALE & CROSS, 31 *Kilby-St.*
April 23

HYMN BOOK FOR CHILDREN.

MONROE & FRANCIS, 128, *Washington Street*, have just published, a small work, *very much wanted*, entitled Hymns for Children, sellected and altered, with appropriate texts attached; by the author of "Conversations on Common Things." "Early lay the foundation of piety; look upon the universe which you inhabit, not as the abode only of human cares or human joys, but as the Temple of the Living God, to whom your praise is due, and to whom your best service is to be performed."

THE BADGE.

"THE BADGE, *a Moral Tale for Children, by the author of* "JAMES TALBOT," "The FACTORY GIRL," &c. &c."

The leading purpose of this little work is to impress on the minds of children the importance of forming habits of self-denial, of controling their selfish dispositions, and of studying the happiness, and gratifying, as far as they have power, the wants and desires of their brothers and sisters, and play-mates, and of cultivating generally a noble and generous feeling and conduct towards every one around them.

☞ For sale also by J. R. BUFFUM, Salem, & J. W. FOSTER, Portsmouth, N. H.

PEW No 28,

IN Rev. Mr WARE'S Meeting-House, will be let on reasonable terms. Apply at this office.
April 9.

TO LET.

PART of a House pleasantly situated in Cambridgeport near the Brick Meeting House, containing a parlour, kitchen and four chambers. Also a barn adjoining the same.
Inquire at this Office.

POETRY.

The following ODE was written by Dr James G. Percival, and sung at the late celebration, at Concord.

When first from the land of the TYRANT and SLAVE.
Our *Fore-fathers* ventured to cross the wide ocean,
They kneeled, as they came from the perilous wave,
And uttered their vows with an earnest devotion;
" BRIGHT SPIRIT! in THEE
We will ever be free,
While thy sun gives its light
To the land and the sea,
And here on the storm-beaten rock we unite
To conquer and die for our God and our right,"

Then deep in their bosoms they nourished the flame,
That burst from their hearts in the moment of danger,
When proudly the minion of TYRANNY came,
Polluting their homes with the foot of the *stranger;*
Then they flew to the fight,
Where LIBERTY'S light
Called the bold-hearted yeoman
To rise in his might,
And the hard hand of labour undauntedly gave
The welcome of death to the murdering slave.

Here, first in the field of battle they stood,
And fearlessly gathered the HARVEST OF GLORY;
Here they first stamped the seal of their union in BLOOD,
And imprinted their *names* on the records of story;
Here proudly again,
We meet on the plain,
Where ENGLAND first tried
To enslave us in vain,
And *firm* in their purpose our fathers unfurled
Bright LIBERTY'S FLAG to a wondering world.

Here flushed with high hopes of FREEDOM we join
In an act of the deepest and purest devotion—
O! long may our *children* be drawn to THIS SHRINE,
By an instinct as sure as the tides of the ocean;
May they never forget,
How their forefathers met,
And planted the tree
That flourishes yet,
But warm with the spirit of LIBERTY raise,
To the BRAVE HEARTS, who saved us, ONE CHORUS of praise.

Miscellaneous.

From Aikin's Annual Review.

A FATHER'S MEMOIR OF HIS CHILD.

By BENJ. H. MALKIN.

The memoirs of a child who died in the seventh year of his age, will not be generally supposed a fit subject for publication. Parents are so apt to imagine their offspring possessed of uncommon qualities, that a well grounded prejudice must exist against such a work as the present. A brief sketch of the attainments of the subject of these memoirs will enable our readers to decide whether or not Mr Malkin has been blinded by his parental feelings. Thomas Williams Malkin was born in October 1795—he was by no means forward in speaking, but before he could articulate, when a letter was named, he immediately pointed to it with his finger. When two years old he learned to read and write. He attained an almost uniform exactness in spelling, not by the usual mode of committing words to memory from a book, but by listening to their articulate pronunciation, and occasional correction, where this might have misled him. On the anniversary of his third birth day, he wrote a letter to his mother with a pencil, and soon after in another letter complimented a young lady upon her beauty. Before he was four years old, he could read, without hesitation, any English book, knew the Greek alphabet, and wrote the Greek characters. The letters which are given as specimens of his abilities must certainly be considered as very extraordinary productions. One of these we shall extract.

" *Hackney, October* 30, 1800, } *is the year at this time.* }

" MY DEAR CHARLOTTE,

" I SHALL give you a reason why I wrote Charlotte instead of Mother to you; and the reason is, because I thought it would be prettier. I also think, that I shall be very glad when I am six years old. I am five now, and to-morrow I shall begin to go on for six. In my walk to-day, I saw some people clipping a tree: and I saw a man, killing a poor pig, which you told me that one might well squeak, if a man was to kill it, I also think, that I shall learn a great, great deal of Latin from my Latin Dictionary. I shall now, when I do my exercise, do it out of my Latin Dictionary, and I shall have my Exempla Minora, to look out some words in it. And I shall have my Latin Grammar to turn to where I want in. Also, I think my Pocket-Book, is a very nice thing, especially: for in it, there is a tweasers, bodkin, scissars, and knife to cut with, pencil to write memorandums with upon the asse's skin, and there is a clasp to it on the outside to open and shut the pocket-book with..... Dearest Mother, as you are not well, I will do what you like me to do, to make you better. Mother, I shall read to you to-day, and to-day do some exercise. After I have look'd a little in my Latin Dictionary, which I use in my exercise, I find the words that I want to find in it.... I do not find the great dictionary too unwieldly for me; but I think I can manage it very well. I think I will not tell you any Latin words. At Lea Bridge I have so very fine a view of Essex! The months of the year are January, February, March, April, May, June, July, August, September, October, November, and December. Civilized nations, in January, they in general agree to begin reckoning the new year from the first of that month.—Water is, when frozen, expanded; that is, takes up more room than before. Ice is lighter than water, and swims upon it. I am quite sure never to spoil the garden, that the mower has been making tidy, again: My Latin Dictionary is very useful to me, so is my stool. The trees now are rotten. I have seen two trees that were rotten all to the top; one was a willow-tree; but I do not know what sort the other was. The Calendar of Nature is very useful to me; and I think it was very good in Dr. Aikin and Mrs. Barbauld to write these employing books for little boys instead of grown people. The Index of the English Exercise book does not apply to those I am in, but the Dictionary. T. W. MALKIN."

At this time he had made considerable progress in geography and history. He was accustomed to make short sentences in French, and, according to his father's account, (which in this particular should certainly be qualified) his knowledge of the English language amounted to critical precision. He had acquired the art of copying maps with neatness and accuracy, invented landscapes, and an eminent artist was so much pleased with his copies from Raphael, that he expressed his conviction that this extraordinary boy would one day become a first rate painter. The most dissimilar hand writing, he could imitate with the exactness of a fac-simile, his own hand continually varied and was altogether of a different character from that of a child. As an instance of his fertile imagination, his father tells us that he had formed the idea of a visionary country, called Allestone, of which he drew a map, began to write the history, and formed laws and regulations for its government. About four months before his death, he wrote a copy of verses, which it would be difficult to believe, that they have not been corrected, if we had not Mr. M.'s positive testimony to the entire authenticity of all the specimens here given of this wonderful child.

" In me delight is spread, to mark th' approach
Of Spring, when roses and all other flowers
Scatter with beauty the new-moistened ground
Of the then bright'ning year: to mark their shew
Delightful to the eyes of infancy,
————in which happy time
The playfulness and thoughtlessness of life,
In the pursuit of sometimes sportive tricks,
Some bad, some harmless, but amusing;
At least in childhood then: the weakness of the mind
In infant time, insensible of what
Will often happen, in afterward repentance!
The wisdom of good child'ren, whose small
Ability they own, who're not inclin'd
To praise themselves;—exert their power to the end.
Their power soon does end;—
While man, grown up with the not many years
That human creatures have, who all complain
Of swift time's short'ness, altho' when good
Are taken to another better world,
Where then they know no pain,
No sickness, no disaccommodation ever,
But everlasting happiness is spread
Over the place, where then we think no more
Of the great agonies we undergo
In former life, in the so much worse world,
Though not always, but very often bad,
Which it would not have been, if not made so
By the now artful work of its inhabitants.
Either to good, or sometimes to bad things:
But I have reason to suppose, 'tis most to bad."

Mr. Malkin tells us that the education of his son was entirely conducted in his own family, that no tasks were imposed, no coersion resorted to, and that in some instances they were obliged to repress an inordinate appetite for knowledge displayed by this extraordinary boy. His disposition appears to have been amiable, in bodily activity he was not inferior to other boys, and if we may judge by the engraving, prefixed to this volume, his countenance was remarkably interesting. He died before he had attained his seventh year, of an inflamation of the bowels. From this short sketch, and from the extracts given, it will appear the remarkable endowments of his son may be pleaded by Mr Malkin as a valid reason for offering this narrative to the public.

GREECE

The following letters and the prefatory remarks appeared in the Boston Daily Advertiser of Saturday last. As every thing relating to Greece is interesting to our readers, we conclude to publish them in full.

In the month of July last, Mr. J. P. Miller, of Vermont, communicated to the Greek Committee of Boston, his desire to repair to Greece and engage in the military service of that country. Mr. Miller had been a non-commissoned officer, in the U. States' army, during the late war and after its close. He had afterwards been a member of Burlington College. Being very highly recommended from various quarters to the committee, and personally known to one of them, they determined to appropriate a portion of their fund toward fitting him out for Greece; supposing that, in this way, a sum of money too small to be remitted to that country, might be made to render essential service to the cause. This was accordingly done; and in the month of August last, Mr. Miller sailed for the Mediterranean, with testimonials from the Greek Committee, and a letter of introduction to Prince Mavrocordatos.—A letter has recently been received from him, containing an account of his reception in Greece, together with a letter from Prince Mavrocordatos. These letters, are now published, in the belief that they may prove interesting to the friends of Greece and the community at large. Mr. Miller's views in repairing to Greece were modest and reasonable, and looked to no other support, than such as he should there be able to earn by his servises. In consideration of the disadvantages, under which, as a stranger, he will labour on his first arrival, and the exhausted state of public treasure in Geece, as represented in Mr. Miller's letter, his friends, persuaded that he is fully entitled to confidence, and will do service to Greece and honour to America, propose to make him immediately a remittance of two hundred dollars. Any contribution towards this object will be gladly received by Nathaniel P. Russell Esq. Treasurer of the Geek Committee,

MISSOLONGHI, DEC. 11, 1824.

To the Greek Committee in Boston, Mass.

GENTLEMEN—After being detained at Malta for nearly two months, I have at length, by the blessing of God, arrived safe at this place. I arrived at Zante, after a passage of eight days from Malta, and remained there one day. From Zante to Missolonghi, I had a passage of two days in a fishing boat. On my arrival, I was conducted to the seat of the provincial government of Missolonghi, which is held in the same house where Lord Byron died. I had learned Greek enough at Malta, to let them know who I was; and the officers of Government sent for a Greek who could speak a little English. The officers, through this man, expressed to me the high sense of honour they entertained for the American character, and bade me welcome to Greece. At 3 o'clock dinner was announced, which to me was very welcome, as I had eaten but little for two days. We had dinner at the palace of Prince Mavrocordatos.—The palace is equal in style to our best log houses. The dinner was good, and served up in European style. The Governor (Mavrocordatos) being ill, it was thought best not to disturb him, as his health is quite feeble, being slowly recovering from a dangerous illness. I therefore returned to the Government house, and lay down upon a couch, after the fashion of the country. I had been here but a few minutes, when I saw a soldier enter the door hastily. He asked me if I was an American; I answered in the affirmative. He grasped my hand in ecstacy, exclaiming at the same time, that he also had the honor to belong to that country; that his name was George Jarvis; that he was a native of the state of New York, and being at Bordeaux in 1822, thence, by the approbation of his father, came *via* Marseilles to Hydra, and engaged in the Greek navy, in their glorious struggle with the Turks. he made thirteen voyages with the Hydriots, and since that time he has been employed in the army, with the rank of Lieutenant Colonel. He has been in a number of engagements, and has distinguished himself as a brave officer. From him I have learned much of the state of Greece. Their success against the Turks, and the sacrifices which they have made this year for their liberty, are greater than any recorded of Greece in her ancient glory. But what must be the feelings of a man, who looks with a philanthropic eye on the scenes of misfortune, to see soldiers who have been fighting the enemy all summer, now coming to their commander to beg bread to keep them alive. But such is the sight to which my eyes are every hour witness, as I have taken lodgings with Col. Jarvis.—The Europeans who have come to Greece have all of them come with sounding titles. Most of them, I am informed, instead of assisting the Greeks, have lived upon them, until reduced by poverty, sickness and death; and there now remain but few of them in Greece.—An officer here cannot expect any thing from the Government of Greece, for it has nothing to pay, even the soldiers of the army; no, not enough even to provide them with bread. Yesterday I had an audience with Mavrocordatos. I was accompanied to the Palace by Col. Jarvis. The Prince received me with much politeness, and expressed his satisfaction at the conduct of our government, in regard to the interest it takes in the sufferings of Greece. He asked many questions, in reference to the views which were entertained by the Americans of the character of the Greeks. To all his questions I endeavoured to give as correct answers as possible. I told him that all the exertions, which the different committees were making in America, were for the liberty of Greece; and that it was my opinion that nothing further would be done by the Americans, if the Greeks should consent to accept of a foreign King. He replied that nothing but a foreign force would ever place them under a King. I told him that I was willing to bear arms in Greece as long as there was a prospect of her being free, but no longer. With this reply he appeared to be well pleased; told me to make myself acquainted with the language as soon as possible; and that I should have a station of some importance in the army. While we were consulting, a Courier arrived with the news of the recent victory, gained by sea over the Turks. There were two engagements.—The first took place about the 9th of November, between the Islands of Samos and Nicaria; the second in the channel of Candia, between Candia and the Island of Caso. The fleet of the Pacha of Egypt has been entirely defeated and dispersed. Seven ships of war were burnt or sunk, and twelve transports taken; most of which were under European colours. On board these transports were twelve hundred Egyptian soldiers, all of whom fell into the hands of the Greeks. This is the fifth decided engagement, which has terminated in favour of the Greeks, this year, by sea. The Turks have retired to their fortresses at Lepanto and Arta. Lepanto is about twenty and Arta about fifty, from Missolonghi. I have proposed to Col. Jarvis the storming of the fortress at Lepanto; in which expediton, if it is undertaken, I shall act as a volunteer. But I fear the want of bread will render the plan abortive. Col. Jarvis enjoins it upon me to say to the various Committees, that no young man should be sent out or that none ought to come at their own charge, whose income is not, at least, equal to $200 per year, as this is the least they can live and clothe themselves upon. He further observes, that he has never received from the Greek Government a single para, and that he has expended nearly $4000, which he has received from Europe in the cause of Greece. If any young men should come from America, let them come well armed; but as for clothes, they must have the Greek costume; and tactics are all out of the question here.

Thus, gentlemen, I have endeavoured to give you all the information which I have been able to gather. As to my own wants, I shall only add, that I had sixty dollars on my arrival here. I shall use all possible economy, and leave the gentlemen of the committee, from whom I have already received so many favours, to act their pleasure concerning me. My health is good. I am in the hands of God; and by his blessing I hope to do yet much for Greece. But should it be otherwise, I wish to be content.

May you, gentlemen, and my beloved country continue to receive the smiles of heaven. Let my friends in Ver. know that I am well; and exhort the friends of liberty in America, to remember Greece.

With respect, I subscribe myself, Gentlemen,
Your humble servant,
J. P. MILLER.

Mr. Edward Everett, Secretary to the Greek Society,

Sir. I have just received the letter, which you did me the honour to write me, under the date of August 1st, 1824, to recommend your young countryman, Mr. J. P. Miller, and I hasten to answer it, in order to manifest how much I am pleased with this circumstance, which places me in correspondence with you.

You know Greece; but you know it as oppresed by the Turkish yoke. Every thing now is changed. We too, in imitation of the Americans, have resolved to recover our liberty and assume a place among civilized nations. God grant that we may be as fortunate as you in the result. The success which the Greeks have obtained, both on land and sea, in the campaign just closed, inspires us with confident hopes; and there is now no one as formerly, who will pretend to question our independence.

As to Mr. Miller, you must feel no concern.—Your recommendation will not be without effect, and be assured I shall not forget it. I doubt not that he who has already fought against the enemies of his own country, will be useful to our cause.

Please to express to the Greek Committee of Boston my thanks for employing themselves on the subject of the Greeks and taking an interest in their success, and accept the assurance of the esteem and high consideration, with which I have the honour to be, &c.
A. MAVROCORDATOS.

Missolonghi,—11 Dec. 1824.

BURMESE WAR.

The Albion, published at New York, gives an article on the 'Burmese War and its causes.' It commences with the following brief sketch of the history of the Burman Empire.

The Burman empire, as is well known, comprises a large tract of the country which lies immediately to the eastward of the Bay of Bengal, and is intersected at its centre by the 20th degree of north latitude. Its people are an hardy, active, and intelligent race, better skilled in war, and having armies better appointed, than any other in India. It is ruled too by a prince not less ambitious than powerful, and whose predecessors have for nearly a century past prosecuted a most successful career of conquest and aggrandizement among its less fortunate neighbors. A few words will serve to show the extent of its conquests and acquisitions of territory within these last seventy years.

The Burman, like all other great empires, sprang from a small nucleus. The kingdom of Ava was all that existed of this empire up to about the middle of the last century, when Pegue was conquered and united to it by a warlike individual, named Alompra, who, in fact possessed no legitimate title to the crown of either. Alompra was no sooner seated on the throne than he turned his arms against the independent states to the north of his own dominions; but the continued revolts of the Peguens prevented him from entirely subduing them. He also commenced a war against Siam, a large country to the south of his dominions, and died in the midst of his successes. In 1767 the country was invaded by 50,000 Chinese, who boldly advanced towards the capital, but they had reckoned without their host, and were utterly defeated; 2500 only being spared to be carried captive to Ava. In 1774 the Burmese subjugated and annexed to their empire the northern districts of Munnipoor, Cassah Shaan, and many others. In 1783 they conquered Arracan, a large tract of country lying between a chain of mountains, which separates it from Ava, and the Bay of Bengal. In 1785 they made another attack upon Siam, when many provinces were subdued. In 1800 and 1810 further attacks were made, and several more provinces conquered.—They are still at war with the unfortunate Siamese, and have lately formed an alliance with the King of Cochin-China to assist in their final subjugation. In 1822 the fine and beautiful country of Assam was added to their numerous conquests, which brought them immediately upon the British possessions. A referrence to the map will show the immense extent of these multiplied acquisitions of territory.

From what has been stated it will be readily conceived that the government of India would not be desirous of coming into collision with such a formidable opponent; and accordingly we find by examining the necessary authorities, that every etiquette has been observed towards his Burmese Majesty; no breach of neutrality committed, and some sacrifices have been made to avoid any misunderstanding with this fierce and warlike people.

The Albion states, that, after submitting with as good a grace as they could, to a series of encroachments on the part of the Burman government, a number of which he particularizes, the English thought themselves compelled to resist.—The following is the closing part of the article published in the Albion.

The immediate cause of the war was the seizure of the island of Shuparee by a body of 600 Burmese, when several of the garrison were killed and wounded. This island is situated at the extremity of the province of Chittagong,* and is separated from it by a small stream, while the main body of the river Naaf, the boundary, flows on its outer side. Upon this outrage being known, the island was instantly retaken, and satisfaction demanded of the Burman government; but that government had been so long accustomed to our moderation, that like true barbarians, they construed forbearance into fear, and not only refused satisfaction, but insulted the officers who were the bearers of the demand. His Majesty of Ava was, moreover, graciously pleased to notify, that after driving the British out of India, he should march to England and conquer that also!

Nothing therefore remained but to inflict a severe chastisement on this arrogant and presumptuous people, however much the alternative was to be regretted on the score of humanity.

From the outset of the war it has been strongly suspected that the Burman councils were directed, and their armies led on by *Englishmen.* This humiliating fact is now almost placed beyond doubt. A straggler of the 38th Regiment was cut off near Rangoon and carried into the enemy's camp, where he was addressed by a chief in the English language to the following effect:—"Oh! I see by your plate that you belong to the 38th, I was with you at Monte Video—Your life shall be spared." He was accordingly taken out, deprived of one ear by a clumsy cut of a sabre, and suffered to return to the army. Upon an inquiry being set on foot, it was ascertained that an officer, who was present at the storming of Monte Video, was, after the regiment arrived in India dismissed the service for some improper conduct.

Albion.

* Chittagong is a shall strip of country extending from its head a short distance down the bay of Bengal, and is the only territory we possess on the eastern side of that bay. It terminates at the river Naaf.

CHRISTIAN REGISTER

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